WORLD CONFERENCE ON FAITH AND ORDER

THE CONFERENCE AT LAUSANNE

BY

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No. 43. Twenty Paragraphs about the World Conference on Faith and Order.

No. 55. Reports of the Lausanne Conference, August 3–21, 1927.

No. 56. Loan Library List of books relating to Christian Unity.

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Dear Cousin Elizabeth:

This letter will reach you at the season when you, in common with fellow Christians everywhere, will be celebrating the most significant event in history — the anniversary of the birth of the Saviour of the World. And I could think of no subject about which to write you at this time more appropriate than that of the World Conference on Faith and Order held at Lausanne and attended by delegates coming from all quarters of the globe, who, although divided in many different ways, were "united in the belief in Jesus Christ."

In case you are unacquainted with the background of this conference, it may perhaps be well, at the very outset, to tell you something of its inception. Following upon the Missionary Conference held in Edinburgh, where the seed which made possible such a movement was probably sown, the General Convention of the Episcopal Church, meeting in Cincinnati in 1910, initiated a movement to bring about a world conference for the consideration of questions of faith and order, as a step toward Christian reunion. This suggestion was cordially approved and acted upon by many other churches, which appointed commissions and committees to represent them in this common endeavor. Conferences were held in the United States and elsewhere, and, as the movement developed, important preliminary gatherings were held at Geneva, Stockholm, and Berne.

Among the Americans most active for this cause were the Right Reverend Charles H. Brent, formerly Episcopal Bishop of the Philippine Islands, and now Bishop of Western New York; the Reverend William F. McDowell, Methodist Bishop of Washington, D. C.; the Reverend James Cannon, a Bishop of the Methodist Episcopal Church, South; Dr. Peter Ainslie, of the Disciples of Christ, minister of the Christian Temple, in Baltimore; Dr. Newman Smyth, a Congregational clergyman now dead; Dr. Robert A. Ashworth, pastor of the Baptist Church of the Redeemer at Yonkers, New York; Dr. J. Ross Stevenson, a Presbyterian, and President of the Princeton Theological Seminary; and such prominent laymen as Robert H. Gardiner, Charles E. Hughes, George W. Wickersham, J. P. Morgan and George Zabriskie. Among the prime movers out of the United States were Dr. Alfred E. Garvie, an English Congregationalist, who is Principal of Hackney and New Colleges; Dr. Charles Gore, an Anglican Bishop resident in London, and Dr. Edwin J. Palmer,

the Anglican Bishop of Bombay; the Most Reverend Archbishop of Upsala, Nathan Söderblom, who is the head of the Lutheran Church in Sweden; Dr. Adolf Deissmann of the Protestant Church of Germany; Dr. Wilfred Monod, Honorary President of the National Union of Reformed Churches in France; Dr. V. S. Azariah, native Indian Bishop of Dornakal; Dr. Timothy Ting-fang Lew, of the Congregational Church of China, Dean of the Faculty of Theology and Professor at Yenching University,

No more inspiring scene could have been chosen for the Conference than Lausanne, on Lake Geneva, in the majestic Alps.

Peking; Dr. Yoichiro Inagaki, an Anglican, and Professor at the Central Theological College, Tokio.

This list of names is in itself sufficient to show how widespread and how truly interdenominational was the organized movement for Christian Unity; and concrete plans were finally formulated for a World Conference to be held in Lausanne, its definite purpose clearly defined beforehand in a pamphlet prepared by the Right Reverend William T. Manning, Episcopal Bishop of New York, who had also been among those actively interested.

"The purpose of the Conference is not to arrange terms of reunion between the different Communions," he stated. "This,

of course, it could not do. Only the Communions themselves, acting through their own governing councils, could take such action. *The aim of the Conference is the frank discussion of differences, in the spirit of love and brotherhood, with the hope that through such discussion, misunderstandings may be removed, different positions may be more clearly and justly understood, and the way may be opened for definite steps toward reunion.* Certainly it should stir our souls to see the Christian Churches of the

The Palais de Rumine, where the Conference met, stands in a peaceful square where picturesque market booths cluster.

world, after centuries of estrangement, sending their representatives *to meet not for controversy but for conference*, to face their differences honestly but in the spirit of sympathy and love, with the desire that our Lord's own prayer for the visible oneness of His followers may be fulfilled."

The choice of Lausanne as a meeting place was a peculiarly happy one. This was true not only from the point of view of convenience, though it is an important railroad center and is literally crowded with excellent hotels; but also from the point of view of beauty: the quaint and ancient little Swiss city, with its red-roofed, gray-walled houses, its peaceful parks and fragrant gardens beautiful with flowering hawthorn, has an unsurpassable location, spreading as it does in steep ascent from the shores of the lovely Lake of Geneva to the mountains that lie beyond. "The roofs above the lake, the mountains above the roofs, the

clouds above the mountains, the stars above the clouds — like a staircase upon which my thoughts mount, step by step, and widen at each stage!" exclaimed Victor Hugo many years ago when he visited Lausanne; and this thought so beautifully expressed must have been echoed by every one who has been fortunate enough to stay there.

The official invitation to come to Lausanne was issued to

The Metropolitan Germanos of the Greek Orthodox Church was one of the outstanding figures of the Conference; he met a difficult situation with remarkable dignity and restraint.

"all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour." The Roman Catholic Church, though receiving the invitation in a friendly spirit, and promising its prayers, did not feel that it could take part in the conference; and, during the course of it, several emphatic and sincere expressions of regret at its absence were offered. Practically all the other great Trinitarian Communions of the world, however, sent delegates; the official membership list included 437 names, representing eighty-seven different churches from twenty-six countries. On the second afternoon of the

conference, there were among the speakers a Latvian, two Germans, a Bulgarian, a Swiss, a Scotchman and an Englishman! Every statement delivered at the sessions was translated, French, German and English being the languages used (the important reports were later also translated into Greek, the mother-tongue of a large number of delegates). German predominated as the original tongue at several of the sessions which I attended, though English was the mother-tongue of the greatest number of delegates; and, as the hundreds of representatives assembled for the first time in the Lausanne Cathedral for the opening service, it was evident to all believers that this was, indeed, a *World* Conference that was gathered together.

The Opening Sermon

The service began with an invocation of welcome, and the reading of Scriptures by the Minister of the Cathedral, the Reverend G. Secretan, a slim, graceful man, with the short pointed gray beard and plain black robe with a white-tabbed collar of the typical Calvinistic *pasteur*, and with the spirit of cordiality and goodwill beaming from his kind face and dark eyes. A prayer and a hymn followed the reading; then the Apostles' Creed was recited, every member of the congregation speaking in his own tongue. Later on the Lord's Prayer was recited in the same way. The beautiful solemnity and significance of this were almost too moving for expression; and I saw unconscious tears in the eyes of many of those around me as we resumed our seats.

The morning's sermon was preached by Bishop Brent; and as he ascended the pulpit, which is placed in an elevated position against one of the pillars in the nave, the flower-banked communion table, on which an open Bible stood, directly beneath it, a hush of glad expectancy fell upon the congregation; for Bishop Brent is known all over the world, and beloved wherever he is known. His plain purple cassock, worn without a surplice, shone like a royal robe against the cold gray stone of the pillar; and his slightly stooping figure seemed clothed in majesty. He has a face that is homely — homely in the pure, not the corrupted sense of the world; and this face glows as if illuminated with an inner light which comes only from the soul of those who are pure in heart. From where I sat for the service, I could see him only in profile; and as I watched him it was with the startled sense that there is, in his profile, a resemblance to that of the great medieval Florentine preacher, Savonarola. And even so, I realized, Savonarola might have stood centuries ago, with a mighty purpose to fulfill, exhorting those who listened to him with vehement eloquence.

Bishop Brent chose his text from John 17 : 20–23 — "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Bishop Brent's Sermon

"The call to unity is from God to man," he said. "It is for our good that the appeal is made. Like all God's calls it is an invitation to coöperate with Him. If unity has slipped away from our grasp, it is the common fault of the Christian world. If it is to be regained, it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it . . .

"It is for conference, not controversy that we are called . . . Conference in all lowliness strives to understand the viewpoint of others; controversy to impose its views on all comers . . . I do not say there may not be occasions where controversy is necessary. This is not one of them. This is a conference on Faith and Order. We are pledged to it by our presence. Let us play true to our tryst.

"It is the call of Christ which arrests us. What He said then with human voice He repeats now through His indwelling Spirit. The general need of unity is set down by Him in a proverbial saying: 'Every kingdom divided against itself is brought to desolation; every city or house divided against itself shall not stand.' This is as true today as when it was first uttered. It has been accepted by the world of men as applying to every department of life in its separate groupings, political, intellectual, scientific, social. In increasingly wide circles men are striving for unity. Lying at the center of all and providing the only enduring cement is religious unity . . .

"If our Lord counts unity a necessity, how absolute must that necessity be! Upon it depends our ability to know Jesus Christ in His full splendor, to do His works, to evangelize the nations! The missionary quality of this prayer is passionate — 'that the world may believe that thou hast sent me, that the world may know that thou hast sent me.' *What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the Gospel of its corporate power and*

gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity . . . Some countries have a minimum of division at home, especially where there is a state church. But such countries add to the rival denominations which split Christ in the mission field, and Christianity contradicts itself as a world religion. In other countries, as in America, churches of every sort and every name obtain. *The evil effect is most evident in rural districts where the church-going population is divided into impoverished rival groups without moral and spiritual potency.* The result is that not fifty per cent of the population even profess to be followers of Jesus Christ, many of them because they are sadly perplexed and mystified by jangling claims and voices. There is no one voice coming with force from every pulpit in every country, as there should be, on such great fundamental questions as peace and war, what constitutes Christian marriage, the social claims of Christ, the supra-national character of the Church. The Christ in one church often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic. The situation is suicidal, and we are here as a solemn protest against it."

Leaving the Cathedral at the close of the service, I had my first glimpse of Archbishop Söderblom with whom I was later to have the inestimable privilege of becoming acquainted. Without ever having seen a picture of him, I felt sure that the compelling man, wearing a heavy gold cross exquisitely fashioned, with the plainest of black garments, who was passing out of the great central door directly in front of me, and who was receiving greetings of cordial welcome from every side, must be the famous Swedish Lutheran about whom I had heard so much. His sturdy build, blond hair, blue eyes, and fair skin all proclaimed his national origin; his broad brow, the highly developed intellectuality of his countenance, and the dignity of his bearing seemed their logical accompaniment; but all these were animated and embellished by a magnetism and an intensity of manner which we usually associate with the Latin rather than with the Nordic races. Even in that great crowd hurrying forward, he unconsciously stood forth pre-eminently. There is something about the really great which can not be concealed, and which is instantly felt by those who come in contact with it. I have felt it very few times in the course of my life, but I felt it that morning in the presence of the Archbishop of Upsala; and, I will venture to add — even at the risk of getting ahead of my story — I felt it also later in the presence of his wife, a noble and magnificent woman, the mother of three daughters and seven sons, who has been the

fitting and wonderful companion and helpmeet in the Archbishop's great work.

The Setting of the Conference

The Cathedral of Lausanne, like so many cathedrals in Europe, is superbly set upon a hill, where it stands above all lesser buildings, figuratively as well as literally; and we walked down a long flight of covered steps, to come to the *Place de la Riponne,* where the picturesque booths of the open air market were clustered around the *Palais de Rumine,* which contains part of the University, the Museum of Fine Arts, the Natural History Museum, and the Cantonal Library, and where, in the aula of the University, the sessions of the conference were scheduled to take place. This is a large apartment paneled with oak and adorned with allegorical frescoes. The first session was immediately addressed by M. Dubuis, a member of the *Conseil d'Etat* of the Canton of Vaud (in which Lausanne is situated), and by Dr. Herold, President of the Protestant Swiss Federation, who spoke in behalf of the churches of Lausanne. Both these gentlemen bade the delegates a hearty welcome and Dr. Herold voiced his gratification in the fact that his country "was becoming more and more a center of international understanding." Then the regular order of the day began, Bishop Brent acting as Chairman.

The conference lasted for three weeks, its sessions held sometimes as frequently as three times a day. Before I describe these sessions to you in any detail, there are two general facts about them which I feel I must immediately mention. The first is the atmosphere. The delegates were so faithful and constant in their attendance, so earnest regarding everything that was said and done, that the very air seemed charged with these qualities. One of the delegates, Dr. Hertzberg of Oslo, Norway, died shortly after his arrival in Lausanne. He had literally laid down his life for the cause, and his last act on earth was to write a final message which was read before the conference in its unfinished state.

I believe that almost every delegate present would have been capable of the same devotion. Bishop Brent himself was a sick man, and yet he was unflagging in his attendance. The serene and saintly presence of Dr. William Adams Brown, of the Union Theological Seminary in New York City; the swift insight and broad outlook of Dr. William E. Barton, the famous father of a famous son; the dignity and restraint of the Metropolitan Germanos, Archbishop of Thyateria; the gentle zeal of Dr. Merle d'Aubigné of the Reformed Evangelical Church of France; the enthusiasm and devotion of the missionary leaders — all these and many others made a deep impression upon me. More than

this: I should never have believed that it would be humanly possible for any large group of men, representing many divergent views, to meet together day after day and week after week, no matter how learned, earnest and devout they might be, without constant friction and discord. And of these there was almost none. Disagreements there were, of course, and these were stated with frankness and sincerity; but coupled with the frankness and sincerity were tolerance, fairness, and consideration for the feelings and viewpoints of others. The expression "a spirit of brotherly love" is one about which we are apt to be skeptical or sarcastic, believing it to be rather a phrase than a fact. But that spirit was evident, in the very flesh, throughout the conference.

Perfect Organization

The second fact on which I wish to dwell is the perfection of the organization. This is so often regarded as a purely mechanical thing, not to be mentioned in the same breath with things spiritual, that it is relegated to a far less prominent place than is its right, and I may say, its necessary due. For if wheels do not turn smoothly, the resultant confusion renders a high spiritual plane impossible. The men in charge of the conference apparently realized this; and, as a result of their wisdom, it moved forward without delay and without mishap. The officers, immediately chosen, were Bishop Brent, President; Dr. Garvie, Deputy Chairman; Archbishop Söderblom, Dr. Deissmann, the Metropolitan Germanos, and Pastor Merle d'Aubigné, Vice-Chairmen; Mr. Ralph W. Brown, General Secretary, and Mr. George Zabriskie, Treasurer. An arrangement committee of twelve was also elected to give general direction to the conference work; and each of the subjects of special interest to the conference was first discussed in full session and then given to a separate section under the direction of a convener for consideration (except the first subject, "The Call to Unity," which was treated in the preamble written by Bishop Brent, this accompanying the reports instead of being dealt with in a section).

Delegates were permitted to signify with which section they preferred to work, and each section comprised over a hundred members and many different denominations and nationalities. The names of these sections and their conveners are as follows: Section II, considering "The Church's Message to the World, the Gospel," convened by Dr. Deissmann, German Protestant; Section III, considering "The Nature of the Church" by Dr. William Adams Brown, American Presbyterian; Section IV, "The Church's Common Confession of Faith" by Canon Tissington Tatlow of

London, Anglican; Section V, "The Church's Ministry" by the Bishop of Gloucester, Anglican; Section VI, "The Sacraments" by Bishop Cannon, American Methodist Episcopal Church, South; Section VII, "The Unity of Christendom and the Relation thereto of Existing Churches," by Archbishop Söderblom, Swedish Lutheran.

With this admirable working plan evolved, three days, each with the same general program, were devoted to the consideration, in full session, of subjects II, III, and IV. The morning meetings opened with devotional exercises; and the way in which certain hymns were sung, even though the words have been familiar to us from childhood, was soul-stirring. Imagine, for instance, the peculiar significance of "All Hail the Power of Jesus' Name," and "Nearer, My God, to Thee" sung by that assembly! The devotions were followed by two half-hour and four fifteen-minute speeches; and in the afternoons, two ten-minute speeches were followed by an hour's free discussion of the topic of the day, during the course of which any delegate, who signified his desire to do so, might speak for five minutes. Next came three days without full sessions, while the sections held constant committee meetings; then an all-day session, with a short recess for lunch, for the submission of reports to the Conference as a whole. This same plan was repeated in regard to subjects V, VI, and VII. The reports having been submitted, many changes were inevitably suggested in them by the conference as a whole; and they were then returned to their committees, in order that such of these changes as seemed advisable might be incorporated in them; after which they were presented to the Conference a second time for "reception" with the understanding that none which could not be unanimously received should be reported back to the home churches.

The Eastern Orthodox Church

On the day before the reports from Sections II, III, and IV were taken up in their final form, the Metropolitan Germanos, speaking in behalf of the representatives of the Eastern Orthodox Church, announced that they would be unable to support any except Subject II, having concluded with regret that the bases assumed for the foundations of the other reports were inconsistent with the principles of their religion. This statement, prepared in English, and presented quietly, with the utmost moderation and courtesy, was received by the Conference in the same spirit. Bishop Brent thanked the Greeks for the declaration of their position, reiterating that the delegates were assembled for the discussion of the subjects on which they differed as well as the

subjects on which they agreed, and pointed out that this statement in no way indicated a withdrawal from the Conference.

"They do not wish to stand apart from their brethren," he said, "but obeying their consciences have done a hard thing with grace."

At last came the moment when the report from Section II, "The Church's Message to the World, the Gospel" — called, in its redrafted form, "A Statement to Christendom by the World Conference on Faith and Order at Lausanne," was presented for the last time. And as Dr. Lofthouse (an English Methodist, acting in the absence of Dr. Deissmann) began to read it, a thrill passed through the chamber with his opening words. "The message of the Church to the world is and must always remain the Gospel of Jesus Christ . . . The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ . . .. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has put together the whole family in heaven and on earth in the communion of saints, united in the service of fellowship, of prayer and of praise . . . The living Christ still says to men, 'Come unto me. He that followeth me shall not walk in darkness, but shall have the light of life.'"

Paragraph by paragraph this beautiful document was examined; paragraph by paragraph it was received; then it was received as a whole. Up went the arm and hand of every man in the assembly, signifying assent, again, and again, and again, giving the effect of the swift upward flight of birds winging towards heaven. And at the final reception every man rose. There was no need to say, "Let us give thanks to God in prayer." Every one was already doing so. But from the presiding officer's lips burst spontaneously the words which had already found glad expression in every heart,

"God so loved the World that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

The other reports were also received on this day and the following one, which was the last of the conference. It was unanimously agreed that all these should be referred to the home churches, except the seventh, on the Unity of Christendom in relation to existing churches, which was referred for greater consideration to the continuation committee, the group chosen for the purpose of developing and interpreting the work of the present

conference, with executive power to determine when another may wisely be held. And the preamble drawn up by Bishop Brent to accompany these reports upon their presentation was unanimously adopted by the entire conference, including the representatives of the Greek Orthodox Church. "You will note," the Bishop says in his introduction to this, "that the preamble, as I present it, looks only for the reception of the reports and passing them on to the churches we represent for such action as God's spirit may guide them to take. They do not hamper the churches in any way. They but draw attention to the unities manifested and the differences registered." And he closed with the same cry which had formed the keynote of his opening sermon: "God wills unity. Our presence in this conference bears testimony to our desire to bend our wills to His . . . We have dared and God has justified our daring. We can never be the same again. Our deep thankfulness must find expression in sustained endeavor to share the visions vouchsafed us here with those smaller home groups where our lot is cast . . . It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

The Final Session

The short exercises with which the sessions closed were perhaps the most beautiful of all. Announcing his conviction that the success of the conference was due in large measure to the emphasis which had been placed on prayer, Bishop Brent led the devotions for the last time, as all stood in silent petition. Then the immortal passages from the Revelation of St. John the Divine penetrated the stillness: "And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away . . . And I heard a great voice out of Heaven saying, 'Behold the tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.'"

Being a woman, and a woman who has consecrated her life to church work, I think you may also be asking yourself with some surprise whether women took no part in this Conference. There were only seven women who came either as alternates or delegates: Mrs. Albert J. Lyman of Brooklyn, Miss Margaret Slattery of Boston, and Prof. Eliza H. Kendrick of Wellesley, all Congregationalists; Mrs. Wesley Boyd of Shenandoah, Pennsylvania, Primitive Methodist; Miss Lucy Gardner of London, Friend; Mrs. William E. Sanford of Hamilton, Ontario, United Church of Canada; and Mrs. Mary Bagnall of Dublin, Methodist Church of Ireland. I am sorry to say that they took very little part in the

proceedings, and that this inactivity was not of their seeking. Of these women, Miss Gardner was indeed given a prominent place on the platform. But the task assigned to her was to watch carefully the length of time that each person spoke, and ring a small bell emphatically if he exceeded his limit. And though I suppose she may have experienced a certain satisfaction in calling an Archbishop or a Metropolitan to order, this must have been overbalanced by the fact that she was effectually prevented from doing any speaking herself! During the closing moments of the Conference, Mrs. Sanford was invited to speak for a few moments; and this whitehaired and venerable lady, over eighty years of age, who is a mother, a grandmother, and a great-grandmother, aroused the same emotion which she herself displayed when she announced that this was, indeed, the greatest moment of her life. The other women delegates were not invited to appear in any public way; but during the latter part of the Conference, they presented from the platform a joint statement which all but one had signed, and which began as follows:

"In this great Conference assembled to try to discover what is the will of God for His Church, it has been laid upon the hearts of the women delegates to ask the Conference to realize the significance of the fact that out of nearly four hundred delegates only seven are women. We do not wish to raise any discussion on the subject, but we believe that the right place of women in the Church and in the councils of the Church is one of grave moment, and should be in the hearts and minds of all.

"In the great fight to bring light unto the dark places of the world, as well as for the upbuilding of the Church, it is essential that all available power at her command should be used, and to every member of the Church be allotted his or her right work and right position of responsibility."

The Result of the Conference

And finally, for the most important question of all, which you are bound to ask; for it is no idle saying that by their works ye shall know them. *What, actually, did the Conference accomplish? What is the concrete result of it?* To any one who attended it, the "great fact that it actually did happen," to quote the Bishop of Manchester, is almost enough. It is inconceivable to any one who has even the most superficial acquaintance with denominational differences that, a few years ago, such a religious conference could have taken place. It is equally inconceivable, in the light of the world war, even if a similar one, theologically speaking, had been held, that Frenchmen and Germans, Austrians and English-

men, Americans and Hungarians, and Italians could have attended it at all, much less attended it in the spirit of brotherly love which, as I have already stated, was the spirit in which they attended this one; and therefore it could not have been a *World* Conference. So that an enormous forward step has been taken in world understanding; not only religious understanding, but *all* understanding. If the Conference had done nothing more than meet, and meet in this way, its existence would have been justified. But it went much further. It received *with unanimity* reports on questions so delicate and so debatable that the most optimistic delegate must have been astonished to find how many common professions of faith he shared with his fellow Christians all over the world. I can not imagine, for instance, that the average Anglican could have visualized beforehand a statement about the Sacraments or the Creeds to which he would subscribe and which would be equally acceptable to a Lutheran, a Presbyterian and a Friend! *But it proved to be so.* The truth of the assertion made during the Conference that the things which unite us are far more important than the things which divide us was proved over and over again. *It has never been so poignantly proved before.* And if the member or minister of the rich city church still doubts the value of this proof, the member or the minister of the poor rural church, and the laborer on the mission field know that it is more precious than rubies or fine gold.

So this is what the Conference has accomplished. If any conference, ever held, has accomplished anything half so wonderful I do not know of it. For in this sort of unity lie helpfulness and love, and communion with God and with each other. It breathes a message which is in perfect harmony with the everlasting message of Christmas of glory to God in the highest, and on earth peace, good will toward men. And I send you this letter containing my own humble impressions of the Conference, and my own humble interpretation of its results, with thankfulness that I have had the opportunity which made possible the privilege of writing to you about them.

With deep affection always,

Your loving cousin,

Frances Parkinson Keyes